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Contents.

	PAGE
B. and F. U. A. Centenary	..front
Notes of the Month	.. 99
The Sinfulness of Sin	.. 100
Little Flower of Jesus.	.. 103
An Irish "New Though" Poet	.. 104
The Coming Community of Man.	.. 105
U. U. C. A.—Annual Meeting.	.. 111
Temperance Notes	.. 112
Obituary.	.. 113
Reports	.. 114

British and Foreign Unitarian Association Centenary Meetings.

The British and Foreign Unitarian Association will celebrate its Centenary on Tuesday, Wednesday, Thursday and Friday, 2nd to 5th June, inclusive. These celebrations will of course take place in London. Here in Belfast and at various places in the North of Ireland we seem to have been busily engaged celebrating the event during the past two months. That our extraordinary activities throughout April and May would appear to bear such an interpretation is due in the first place to the visit of Rev. H. J. Rossington to America and to the supply of the Rosemary Street pulpit by American ministers coming over here to attend the celebrations in London. These visitors with their freshness of thought and speech, with their enthusiasm and their hopefulness quite inspired us to renewed effort and made us feel how good it is to be related to somebody big and strong. Large congregations gathered for Sunday worship; on week-evenings, meetings were held sometimes for lectures, at other times for receptions, conversaziones with music and so forth; truly a busy and refreshing time. We shall long entertain pleasant memories of our visitors, of their bright personalities, of their inspiring messages and those of us who may not be fortunate enough to finish up with the big event in London, may find compensation in the fact that our good friends from America have given us "a real good time" here in Belfast.

The London programme for the four days in June is like the event itself, a big one. We have not space at our disposal to enter upon a detailed description of it, and must perforce content ourselves with the merest reference thereto. Religious Service will be held, on Tuesday, in the Dutch Church, Austin Friars, when Rev. J. H. Weatherall, M.A., will preach. On Wednesday, the questions of "Religion and Education," and "Religion and Social Work," will be discussed, whilst in the evening a Public Meeting will be held in the Caxton Hall, which will be addressed by outstanding speakers. On Thursday afternoon, in the same hall, the Essex Hall Lecture, will be delivered by the Earl of Oxford and Asquith, on "Free Thought in the Nineteenth Century." On Friday Morning, Communion Service will be conducted by the Rev. Dr. J. E. Carpenter, in Essex Church. Needless to say there will be quite a number of other meetings and many interesting questions will be discussed.

"Broadly speaking, the two following objects indicate the purpose and work of the Association, at home and abroad—(a) The diffusion and support of the principles of Unitarian Christianity, including the formation and assistance of Congregations which do not require for themselves or their ministers subscription to any doctrinal articles of belief, and (b) the publication and circulation of biblical, theological, scientific and literary knowledge related to Unitarian Christianity."

Notes of the Month.

On or about the time of the issue of this number of the Magazine we hope to see the Rev. H. J. Rossington, M.A., B.D., back in our midst again. We shall be glad to welcome him from his strenuous efforts in the United States of America. The Magazine will pass for its guidance into his capable hands and all contributors to its columns will please communicate with him as heretofore. In taking leave of his temporary office, the present editor desires to thank those friends and helpers who rallied about him during the past three months and greatly assisted in making his duties both pleasant and comparatively easy.

* *

Testimony has now reached us to the effect that Mr. Rossington's Mission to America has resulted in an altogether unqualified success. The following letter has been received by the Secretary of the First Presbyterian Church, Belfast. My dear Mr. Gordon—I wish to express to you on my own behalf and that of the Congregation our gratitude to you for the services of your esteemed Minister, Mr. Rossington. We are charmed with his magnificent personality and he brought to us a much valued message. He has made us feel very near to you in Belfast. Wishing you all prosperity, I am loyally yours, F. S. C. Wicks, Minister of All Soul's Unitarian Church, Indianapolis.

* *

A second letter received by the Secretary, of the First Presbyterian Church, Belfast, from the Rev. Dr. Preston Bradley, Pastor of the People's Church, Chicago, is as follows—My dear Sir, I cannot refrain from writing you of the impression which your beloved pastor, the Rev. H. J. Rossington, made on the Congregation of my church last Sunday Morning. I have been pastor of the Church for thirteen years and in all that time we have never had a man who pleased us more highly, or gave a more splendid and inspiring address. This is saying a great deal, for we had Sir Herbert Tree, T. P. O'Connor, M.P., Horace Bridges, George Burman Foster, and the editor of the Christian Register. Mr. Rossington won all our hearts and has endeared himself to us. We had an audience of over two thousand people to hear him, and the address was broadcasted by W.Q.J. Station. We have received many letters from our radio audience this week and they all pay him compliment. I want on behalf of my congregation to express our gratitude to his Church for giving us the opportunity of hearing so fine a speaker, such an outstanding scholar and such a fine inspiration. May God speed you and Mr. Rossington in all your undertakings is my prayer. With a hand clasp across the sea, I remain, fraternally yours, Preston Bradley.

* *

It is peculiarly gratifying to us to receive such hearty commendation of our representative. During the past two months we have been instructed and inspired by eloquent and cultured preachers from America. They gave us untiringly of their best and left us helped and strengthened because of their presence and speech amongst us. We received from them abundantly. And now perhaps we may be pardoned if we find a modicum of satisfaction in the fact that we have been able to give something in return.

* *

Saturday, 6th June, will be a great day for our Sunday Schools, particularly if the day be fine, for on that day the Sunday School Conference will hold its Annual Meeting at Rademon. The journey from Belfast will be made by train leaving the Belfast and County Down Railway Station, at 1-45 p.m. for Ballynahinch Junction, thence to Rademon a distance of one mile. The return train will leave at 7-40 p.m., arriving in Belfast at 8-15.

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— The Unitarian and — Free Christian Laymen's League

BELFAST CHAPTER

meets in the CENTRAL HALL, ROSEMARY STREET, at 8 p.m., Third Thursday of the month, October to May, inclusive.

OBJECTS (inter alia).

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

The Committee invite those who are not already members to join. The minimum subscription is 2/6, and further particulars may be obtained from—

MR. FRANK A. ROBINSON,
Anchor Lodge, Holywood, Hon. Sec

MR. J. H. GILLILAND,
33 Gresham Street, Belfast, Asst. Hon. Sec.

Return fare one shilling and fourpence. Mr. F. Robinson, Secretary of the Laymen's League, will take charge of booking arrangements and tickets may be had from him at Anchor Lodge, Kinnegar, Holywood, or on the platform on date of excursion. We are especially asked by the Convener to request everyone to tender exact fare for tickets so as to avoid the necessity for giving change.

The Conference will commence at 3-30 p.m., and close at 5-20 p.m. An interesting subject is to be dealt with by the Rev. John Begg, of Downpatrick—"The inspirational value of the Sunday School," and it is hoped that visitors will avail themselves of the extra time for discussion. At the conclusion of the Conference tea will be provided and a very hearty invitation is extended to all who are able to be present.

The Sinfulness of Sin.

The "Sinfulness of Sin" is an odd phrase. Yet, if it cannot be claimed to be "Biblical" exactly; it is certainly, nevertheless, decidedly derivable from a clause in the Bible—one contained in the epistle of St. Paul to the Romans (vii 13). There the writer speaks of that which causes sin to become "exceeding sinful." And by sin becoming exceeding sinful, he means its coming to be viewed in its true character. We are sometimes deceived by appearances; being led to form quite a wrong impression of something happening right before our eyes, just because we have not enough knowledge to constitute sufficient light to give us a proper or adequate view of what we see. Sometimes the act or deportment of a person which makes the witnesses laugh when they begin to look on, makes them suddenly very grave instead when unexpected light is thrown on the matter, whereby it is realized that what is being witnessed is not intended to be ridiculous—not due to deliberate clowning, for instance, but to pathetic ignorance or to tragic imbecility. Sometimes an action or speech provokes hasty anger, followed by a very different disposition when the true motive is seen to have been very different to the one that had been presumed. Among human phenomena nothing is more common than a disposition to sin, but almost equally common is the tendency to form quite a wrong impression of sin committed, through not viewing it in a proper light—the full light of truth. There is nothing that, considering its real importance, is so lightly thought of, or so little regarded. It is probably the greatest defect of the present generation—the source of the greatest imperfection of society as at present existing, that the sinfulness of sin is so seldom realised—that its true character is so seldom recognised, and that it is so seldom felt to be the grave source of evil that it really is.

It may be worth while then to see what it is that, according to the statement of the apostle, causes sin to become exceeding sinful. He says (Romans 7: 13), that it is the commandment forbidding it which makes an act a sin. In other words the said commandment enables anyone who had otherwise given no thought to the character of his own action, to know that it is wrong, or sinful, according to the opinion of those acknowledged, or claiming, to be qualified to criticise. "Through the Law," he says in another place (3 : 20), "cometh the knowledge of sin."* The deed pronounced to be a sin by the law or commandment might be a sin even if no law or commandment forbidding it had been issued. A sin is an act which is injurious to others, and (though this in some instances could be recognised only by the specially enlightened) eventually injurious to oneself. Yet the acts that are sinful are *perfectly* natural in themselves; and it is only after one has become aware of a moral law forbidding them, that they become *im*perfectly natural. If we want fair samples of natural

conduct, we have only to consider the creatures we are familiar with other than man. These lower creatures have some good qualities; for instance, parental affection, at least on the part of nearly all mothers; and sociability, at least among offspring of common parents to the extent of peaceable association while under parental care. But dogs are usually greedy and are liable to be savage; cats are cruel and are liable to dishonesty; monkeys are mischievous; and sheep and cattle, and especially goats, are prone to commit trespass; and geese and poultry are frightfully inhumane towards the sick or the maimed. Now all such traits as greediness, savagery, cruelty, dishonesty and the rest, are sinful in the case of human beings; and are reckoned to be the more sinful in proportion as the consciousness of the law forbidding them is full; and they are sinful in the lowlier creatures too, though it were unreasonable to take any account of *their* sinfulness, just because they are unaware of any law.

But when it is said that the being aware of the existence of a law forbidding an action natural in itself, is that which makes the action sinful to any intent or purpose of the word: it is necessary to make a distinction between social or tentative law and moral or absolute law. Actions forbidden by the moral or absolute law are sins; those forbidden by the social or tentative law are crimes. Many an act which is sinful will never be forbidden by any social law; and the crimes forbidden by the social law are not necessarily sinful in all circumstances, and some of them are not sinful at all; though they are apt to be truly sinful in proportion as the legislators who framed and issued the laws are truly benevolent and truly wise.

We now come to an all important question. Supposing we recognise that the act declared by the social or tentative law to be illegal would be veritably injurious to our neighbours, so that it is admitted to be a veritable crime, how are we to know that there is as a matter of fact, a true moral or absolute law, forbidding the commission of injury to our neighbours; so that that *crime*, or that act declared to be illegal by the tentative law, or, that any act injurious to our neighbour may be known to be a veritable *sin*, or an act which is *absolutely* illegal? For if there is no such Absolute Law, over and above the laws of the state, obedience to the laws of the state may be a matter of self-preservation, prudence or convenience, rather than one of virtue; and a breach of the laws either of a human society, or of the ideal laws of an ideal humanity, would be no *sin*, except "sin" became merely another name for *folly*. And it is just because they have no conviction of the reality of any higher authority than the state, or its influential men—the human governors of the community of which they are members, that so many people are not afraid of breaking the laws,—are not afraid of committing folly. But if what we term "the laws of the land" have been enacted by human beings who are essentially imperfect, so that the said laws may be fittingly described as tentative at best; whence comes the fundamental, or **true law,** which is absolute or perfect? As man himself is the highest visible being and agent within his own ken, and as he himself is confessedly imperfect in wisdom and goodness, the source of anything higher in wisdom and goodness than anything of which he is capable, if real, is invisible. To this fount of goodness known not to vision but to faith, and yet, if not known to vision, known by many (according to their own belief, or according to their own interpretation of their experiences) by spiritual perception, we give the name of *Deity or God*. What God is or may be, we can know, or surmise, only in part. But those of us who feel conscious of an invisible Power which envelops and affects us and envelops and affects the human race collectively, affirm that Power to be *God*, and be-

cause God is Power we call him our Lord. Those, again, who reflect upon their own personal experience and upon what they have read of the history of humanity at large, are convinced of the Benevolence of the Power which we call God. And those of us who are convinced of the Benevolence of God, deem it fitting to call Him our *Father*. We say, then, that the law by which sin becomes exceeding sinful, or by which we are made to feel the true nature of sin, is from God, the Lord and Father of humanity. What we know of our race in historic and in prehistoric times leads us to the conviction, that God has ordained a gradual ascent of man from glory to glory, and that the ascent of man is liable to retardation, or acceleration, according as mankind impiously resisting His will or piously co-operating therewith, indulge in sinfulness or aim at sinlessness ; that is to say, according as they indulge in injurious sinfulness or seek to imitate the Paternal Benevolence. Surely anyone capable of following such simple deduction from the facts of human nature and of the history of humanity, must acknowledge the sinfulness of sin ; and in the fear of the Lord which is " the beginning of wisdom," cease to be fearless of the commission of folly or of sin.

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* " What the law imparts is consciousness of sin." (*Moffatt's translation*).

E.T.

The Business Agent, the Rev. G J. Slipper, earnestly asks for the early payment of all outstanding accounts for the Magazine. Some of these are now considerably over-due, and it would greatly facilitate the balancing of the accounts if prompt payment were the practice.

Little Flower of Jesus.

Many of those who fought in the Great War, and knew Catholic soldiers, will have realised, if ever they talked about it, what a favourite with them, was a young girl commonly spoken of as " Little Flower," born January 2nd, 1873, died September 30th, 1897. She was born in a town called Alencon, where at 42 Rue St. Blaise, there is a tablet denoting the fact, and to English speaking visitors a late minister of the United Free Church of Scotland, a convert through reading her life, acts as host. On the birthday of Marie Francoise Theresé named after Mary, the Mother of Jesus, and after St. Francis, and after St. Theresa who belongs to all Christians, " a poor waif rang timidly at the door of the happy home, and presented a paper bearing the following simple stanza :—

" Smile and swiftly grow ;
All beckons thee to joy,
Sweet love, and tenderest care.
Smile gladly at the dawn,
Bud of an hour !— for thou
Shalt be a stately rose."

" It was a charming prophecy, for the bud unfolded its petals and became a rose—a rose of love—but not for long ' for the space of an hour.' "

From earliest years and all through her life she was devoted to the child Jesus, and a letter which she had penned, was found in her cell, dated, " Christmas Night, 1896," and signed " Thy little brother Jesus." Her last words were as she breathed her last, " Oh ! I love Him ! . . . . My God, ... I love Thee ! "

A girl, who became a nun, a Roman Catholic, belonging to a family of that Church, why write in the " Non-subscribing Presbyterian " about her ! But are not all " who love our Lord in sincerity and truth " one holy fellowship, and truly the story of her life, which it is difficult to read without blinding tears, does reveal her as the Little Flower of Jesus, so exquisitely pure was her life, so fervent her devotion, so intensely real her religion.

But sad, that with such beauty of piety there should have been such stultification of mind, the blemish of the system, which would enclose its flock in a fold of such massive walls that however fair the gardens within, it remains a prison, for beyond the walls are dangers and terrors. Obedience is the key-word of the system; the full unfettered freedom of mind which dares to question and to challenge, convinced that truth has nothing to fear, and that round is the universe, " which exists for the sake of the soul," " for the manifestation, the bringing forth of sons of God," that freedom is not there. A life of utter unselfishness, an acceptance of the Divine will to an extent that might well be envied, but, how infantile the mind remains even at the dawn of womanhood! There are the blemishes of the fear of the hell, the morbid details of the suffering of the cross, of the nails and of the blood, which tinge so much of Catholic piety.

St. Teresa and St. John of the Cross, whose books are to be found in libraries of devotional works were favourites with her and influenced her life greatly, but even they do not escape the morbid.

" I will spend my Heaven in doing good upon earth."

" In heaven the Good God will do all I desire because I have never done my own will upon earth."

" After my death I will let fall a shower of Roses."

And the roses are said to be the blessings which have been showered upon hundreds of thousands who have asked for her intercession in trouble. Periodicals at home and abroad are placed under her patronage. The Jesuit Fathers claim her as a special patroness, in the rescue of Pagan children she is invoked; airmen especially invoked her and candidates for examinations; " the Gallipoli Rose " is placed first, large numbers of conversions have been effected because of her influence.

Her parents were remarkable people of very high character. In 1843, her father, then a young man climbed the Mountain of St. Bernard and asked to be admitted as a monk, but failed in his examination. " The grandeur of the priesthood, glorious upon earth, ineffable in eternity was so well understood by those Christian parents." It is easy to criticize, but still there is a lot we might learn from such devotion. If our religion meant as much to us as theirs do to them, there wouldn't be room in the churches, and thus in May, 1925, in the Holy Year, when vast crowds from all the world over are gathering in Rome, Theresé, " Little Flower," is to be canonized and given the dignity of " Saint," and St. Peter's is to be illuminated, hundreds of men will be employed in lighting the torches and vessels of oil, up to the giddy heights of the lofty cross, for electricity will not be used, but the old form of illumination intensely vivid.

There have been saints, not Catholics, for whom the only illumination is in the cherished memories in the hearts of those who knew and loved them; the smile that conveyed so much, the bow of the head, and the peaceful sinking back into sleep, will remain vivid and sacred for evermore.

ULLIN.

IN THE ALPS.

Open the East Gate now
And let the day come in;
The day with unstained brow
Untouched by care or sin;
For her we watch and wait,
Wait for the birds and dew;
Open the Eastern Gate,
And let the daylight through.

Open the Western Gate,
And let the daylight go;
In pomp and royal state,
In rose and amber glow;
It is so late, so late,
The birds sang sweet and low;
Open the Western Gate,
And let the daylight go!

Lay down thy daily toil,
Glad of thy labour done,
Glad of the night's assoil,
Glad of thy wages won;
Thus be it soon or late,
To thine own self be true;
Eastern or Western Gate,
Let truth and love shine through.

Tyrolese Evening Hymn.

An Irish "New Thought" Poet.

James Rhoades was born on Good Friday, April 9th, 1841, in Clonmel. His father, the Rev. James Peter Rhoades, was a man of great refinement and learning. He left Ireland and settled in Rugby for his children's educational advantages. While at Rugby, James wrote the Prize Poem "The Fall of Venice." In 1862 he won the Chancellor's Medal for English verse in Cambridge with a Poem on "The Death of the Prince Consort." From Cambridge he passed in 1865 to a mastership at Haileybury, and married Elizabeth, daughter of General F. Lester. All through his life he was a great educationalist, he translated the Georgics of Virgil, and his fine translation of the Aeneid of Virgil is now published in the "World's Classics." The influences of Rugby transformed him into one of the truest singers of our time—

Arnold and Arnold, Stanley, Landor, Clough,
Temple and Benson—servants of the lyre
Or teachers, lit with apostolic fire—
Renown our Rugby, yet mind I one, wont as
their peer to walk
Beneath yon elms, who tuned no songless harp
One soul with Wordsworth
Singer of sweet Traquhair, John Campbell
Shairp.

In 1921 the University of Durham conferred on him the Honorary Degree of D.Litt. On February 4th, 1923, he read the Lessons in Kelvedon Church, and in his walk that afternoon searched the hedges for wild violets, early harbingers of Spring ; that night bronchial trouble developed, and on March 15th, he peacefully slept into the life which to him had always been very near and very real—

"In the twilight of lifes evening gray
Glimpses of God within the soul devout
Pierce, penetrate the shades that close about
Time's darkening dome, and shine our fears
away.
O may my age be as that summer's eve,
That I may gently lay the body by
Like some dear outworn garment which men
grieve
A little to have done with. O may I,
As the years gather, in this faith be bold—
There is no death, nor can the soul grow old."

His Ode on Immortality with the pathetic dedication to his daughter Dorothy, reveals his religious philosophy of hope—

"Of her I dreamed that I had lost,
But whose dear hands and eyes, will greet me
when I too have crossed
Yonder to Paradise, because whate'er has
lived and loved
Is loving, living yet, albeit from outward
sense removed—
Because the spirit knows no bar to sunder
earth from heaven,
And that God's gifts eternal are and cannot
be ungiven ;
I claim to keep God's gift to me, my heart's
white rose, my Dorothy."

James Rhoades was always a thinker. He never wrote one word that was not the outcome of his convictions, and he never wrote except inspired by inward necessity. So unassuming was he that even when his poem on the "Death of Artemus Ward"—which had made the round of the World's Press—was attributed by someone who should have known better, to another poet, he contented himself with a smiling correction that he was the author of—

"Is he gone to a land of no laughter—
This man that made mirth for us all ?"

The Theism of Nature is finely expressed by him when he sings—

"All the love of past infinite ages—man's
wisdom for ages to be—
I have writ on Earth's adamant pages, my
dark sayings in the deeps of the sea ;
Night and silence weave veils to enfold me,
but I pass through your spirit to these ;
In the setting of suns ye behold me, and hear
in the sighing of trees—
Making radiant with footsteps immortal
The path of ephemeral man."

His poem on marriage and love is a Voice for to-day—

"Reign of love, how much or little knows the
world thy lustral power ?
Thou art not the brief and brittle impulse of
an ardent hour,
Not a flame now fierce, now dwindling, as the
blood beats high or low,
But a light whose mystic kindling is of
heaven's eternal glow.
Those who find thee lose thee never ; throned
amidst them there art thou
With thy glorious sign, *for ever*, writ in radiance on their brow."

In 1907 he published a poem in the metre of Omar Khayyam entitled—"Out of the Silence" dedicated to all who through the gate of silence and with the Master's Key seek the Kingdom that is within them—

"The heaven is here for which we wait, the life eternal now!
Who is this lord of time and fate? Thou, brother, sister, thou.
The power, the kingdom, is thine own: Arise, O royal heart!
Press inward past the doubting-zone, and prove the God thou art!

The "New Thought" theology is Emerson's doctrine of self-reliance, the belief in the integrity of the Universe, and of one's own soul; and the essence of Rhoades religious teaching is in his couplet—

"Know this O man, sole root of sin in thee
Is *not* to know thine own divinity."

Mardens' "Miracle of Right Thought," is sung by Rhoades in several poems—"Thoughts, dipped in feeling—every thought a thread, weave of their kind, as they ply to and fro, framing a garment for man's soul: how fares your fabric, if the shuttle go packed from the spool with perishable stuff?

The fine-wrought web of our outward mould which all inherit, is marred or made by the thoughts we bring to the loom of the mind's imagining." Rhoades has given us almost the finest poem ever written on our own Florence Nightingale—

"Saint Florence, Lady of the lamp of love,
What wouldst thou with earth's praise, whose puny spark
Matched with the flame thou filchedst from above
Scarce pricks the dark?
If the world's worship of thine angel-ways,
If anguished lips that hailed thee half-divine,
If dying benedictions, count for praise,
That praise is thine.
Thy very name, that doth sweet music mean,
Must sweeter grow with every passing year.
Dear, while in sight, we deemed thee, but, unseen,
How doubly dear!"

There is a poem of his entitled—"The Two Paths," that could be read as a history of our Non-Subscribing Presbyterian Church of Ireland—

"Thus far then side by side the self-same path we've plied—
Our hope, our prospect and horizon one:
Now this new path I choose; yet blame not, nor accuse
But, parting, bid me in God's name go on.
'Tis bitter so to part; but falsehood to the heart
Shoots bitterer arrows barb'd with self-disdain:
The beaten ways are sweet, worn by a thousand feet—
Not with old foot-prints be my path made plain!
For still by day or night through travail and delight
With men, or talking with the earth and sea
I find no written rule, no form of creed or school
But something that beats here is more to me.
In crocus and in rose though the same sunshine glows,
One flower waves crimson, and one trembles gold:
No prophet, saint or sage shall sum up Truth, or gauge
God's purpose ripening while the ages run.
Yet through scorn and hate, we hail One thing great
One Power, the universal heart approves—
With Love's free sandals shod, man's feet may find out God,
One through all worlds—the echo grows."

One verse of his holds for me a permanent place in my thought, and sums up his belief which is steadily growing.

"One thought in thee will work like leaven,
One force like fire refine,
And flood the common earth with heaven—
To know thyself divine."

Farewell—"though thy clay returns to clay
Unvoiced within the silent tomb,
The man we loved will pierce the gloom
And speak with us for many a day."

G.V.C.

THE GUIDING HAND.

My Father leads me on—through darkest night
I fear no meteor's false and wandering light—
Though e'en the heavenly hosts were quenched and dim,
Light should not fail my steps, led on by him—
The path before me wherefore should I see?
God sees it clear!
Then, onward still! and tranquil let me be,
For He is near!

The Coming Community of Man.

The following sermon, delivered by the Rev. H. J. Rossington, M.A., B.D., in the People's Church of Chicago, was listened to by a congregation of two thousand people within the building, and it is estimated that there were two and a half millions of hearers on the wireless. The congregation meets in the New Pantheon Theatre, where the Rev. Dr. Preston Bradley has ministered for 13 years. A letter from Dr. Bradley, appreciative of Mr. Rossington's services appears in the present issue.

Rev. H. J. Rossington—My friends, seen and unseen, I respond to the cordial welcome which has been extended to me here and now, and I also respond from my heart to the wide welcome which has been given me since I first landed on your hospitable shores.

It is hard for me to realise that just a few weeks ago I had never visited your country and knew very few of your good people, but so warm and cordial has been the welcome extended to me that I feel no longer that I am a stranger in a strange land, but I feel that I am a dear and highly esteemed friend. There has been extended to me a threefold friendship. There has been the friendship of the head, which plans and prepares for and considers carefully the comfort and ease of the visitor; there has been the friendship of the heart, which extends to him on his arrival a warm cordiality of welcome which makes him feel instantly at home; there has also been that cordiality of the hand which seeks to express physically all that the heart dictates and all that the mind has suggested. Because of this three-fold welcome I speak to you, though as one coming from afar, yet near to you in spirit, and I would fain give to you this Sunday morning a message which would be a message to all who hear me, not only those I see before me, but to those who may listen in many places to my words.

And my message is based upon and suggested by these words of a great Hebrew prophet—"Have we not all one Father? Hath not one God created us?"

A magnificent conception, reached only in man's striving aspirations after many gropings and after many long years.

Man in his religious moments, like man in his intellectual moods, wants something to bind together all the facts and factors of human existence. He is sometimes overwhelmed by the multiplicity of things which surround him, and he wants to find some connecting principle, something which will bring into cohesiveness and into cohesion all the multifarious affairs of the world about him.

So the great thinkers centuries before Christ looked out for some comprehending principle with which to bind into unity and order all the many material facts of the world about them. So also about the same time the great religious spirit of Israel tried to catch the universal note to find out the all comprehending principle. There were deities innumerable; there were varieties of religious experiences almost innumerable. And underlying all these there was the heartfelt desire of man to find a fundamental principle, to find a basis of abiding unity.

So this early Hebrew prophet amidst the divisions and disorders and conflicts of his own people seeks to bring them to something which is permanent, something which is all comprehending. He sees Jew divided from Jew; Israelite in conflict with Israelite; professors in religion fighting amongst themselves; and he seeks to bring them back to the all comprehending reality—"Have we not all one Father? Hath not one God created us?"

And when we think of the thoughts suggested by this great conception, one brief address is altogether too little to draw them out and emphasise them. One's mind is almost overwhelmed by the many suggestions that arise to one's mind. But I recall the words of one of the sweetest, most beautiful souls I

ever knew, a man who laboured with great success in one of those liberal pulpits spoken of by Dr. Bradley, and he said in effect to those who were dismayed by the great problems of life: Always remember this, that however great the problems of life are, they have all, when you inspect them, some little end by which you may take hold of them. Never be dismayed by their bigness, but look out for the little end, and when you have found it take up your problem by that.

My friends, I wish this morning to take up my very big problem by that little end first of all; and the little end is you and myself. It is the individual in the great scheme of things. The individual living his or her life, seeking to live that life to the utmost in sincerity and in truth.

What are the implications of our great thought, for the individual approaching this big problem from this little end?

As I investigate that problem for the individual, it is the thought of fraternity. A great thinker of olden times who never called himself Christian, but was so in his heart, said "If thy brother offend thee, don't think of the offense, but remember that it was thy brother, and the bitterness of the offense will be swallowed up in the thought of brotherhood."

It is the brotherhood of man that is first suggested by our great problem, for if we have all one Father, if we are all created by one God, then surely we are brothers and sisters in His great world-family. We are all members of one great family circle. Too often we have forgotten that. And the harmony and potentiality has scarcely yet ever been realised in fact. And yet great thinkers and great writers one after the other, have brought us books telling us of the glory of that great and all comprehending Truth.

Let me remind you of Victor Hugo's great work "Les Miserables" of that magnificent incident in that book, of which we all should think at times when we are confronted by a lack of brotherly feeling. You will remember how the great hero in that book, the man who had escaped from the galleys, who went from house to house seeking human sustenance, seeking even more human sympathy and finding neither, as he was turned away from one door and another; in by divine Providence he came at last to the house of a good Bishop, who was Christian not in name only, but in spirit and truth, living a life of supreme and ever ready sacrifice, living only to help his weaker human brother and sister. He found lodgment in his house; he cared for him in his human need, but the ingrained habit was too much for that sin-laden soul, and when the early morning hours came he made his escape and he carried with him the most precious things which the good bishop possessed. He was arrested, as you will remember, and brought back in order that the bishop might charge him with this criminal offense. The Bishop lied one of those lies that are registered by the recording angels in heaven and counted for righteousness: "This man stole nothing from me. All that you found in his possession I freely give him," and the things which he overlooked in his flight he pressed upon him. So Javert went away, unable to carry any charge against the man. And then when he was left alone with the bishop, these two sons of one Father and created by one God, the bishop turned to the man, degraded and an outcast as he was, and said "My brother, you no longer belong to evil but to good. It is your soul that I am buying for you. I withdrew it from all that is evil and from the spirit of perdition, and I give it to God."

What a wonderful effect those few words had upon the mind and soul of that degraded human being! No longer treated as a dog, expelled from human doors as utterly hopeless, but greeted by the saint bishop with the words, "my brother."

The bishop had realised that he and the convict had one Father, that they were both alike, creatures of one

heavenly Father, beings of Love, and thus greeted the potential goodness in that convict's soul sprang into life. It gradually worked itself out in his character, and, indeed, the book pictures him as a public benefactor. All the potential possibilities of that man's nature had been warmed into life and activity by a fellow-being's fraternal love. That is taking hold of our problem at the little end. It is being brotherly in word and in deed with those who live near to us, those with whom we come into daily contact; without that spirit of fraternity we can never solve our problems. We must begin there if the problem is ultimately to find its great solution.

Again, we can approach this problem not merely from the standpoint of the individual, but from the standpoint of the community of which we as individuals are members. You from the standpoint of your American community; I from the standpoint of the community of Great Britain.

Unfortunately in the past fraternity has not been the dominating note of relations between America and Great Britain. I don't purpose to ask here the reasons why, but there have been occasions when you would not have thought from newspapers or even from the utterances of our statesmen that you were listening to the communications and conversations of brothers—the only brotherliness was that of step-brothers. It did not show the warmth of feeling and it did not show the depth of anxiety. It is more than a century ago, in the year 1819, one of your great writers, Washington Irving, has in his "Sketch Book," an essay which bore the title "English Writers on America." He did not denounce such writers, but he detracted from their effect which their writings might have had upon men of the common people. He said those writings are not characterised by true understanding, but suggested by prejudice. And though he did not denounce, he did something infinitely better; he proceeded to point out in his own writings and in his intercourse with Great Britain the better way. When we in Great Britain wanted to recapture the true spirit of the Christmas season, that season when the message was first given to the world of "Peace and Good Will toward man," it is the "Sketch Book" of Washington Irving that is taken down from our shelves. He, like Charles Dickens, knows how to transport us into the very atmosphere of Christian love and Christian understanding, and by means of that book, and by means of his other writings he made possible a true spiritual approachment between the people in 1819 that did not understand each other.

And so, likewise, we find that Ralph Waldo Emerson, referred to by Dr. Bradley, had the same heart-felt desire to promote mutual understanding and good will between America and Great Britain. He entered into friendly intercourse with our writer Thomas Carlyle. He was the first to recognise the genius of this outstanding British writer. When his writings appeared in Fraser's magazine there were only two people who realised the value of those communications. The majority of the subscribers had made up their minds speedily; namely, if these communications did not cease they would speedily cease to subscribe to Fraser's Magazine. But Ralph Waldo Emerson, and a priest of the West of Ireland hastened to assure the author that they were one with him in the unity of the spirit and bond of peace. And out of that first letter of Emerson to Carlyle there grew a warm friendship, enduring as long as those two great men lived. And when Emerson visited Great Britain and when later he published his essays the English people clearly recognised that here was a man who was able to put himself in another's place, to see their peculiar problems from their standpoint, here was a man of understanding; here was a man of a sympathetic spirit. And so, in turn, Emerson helped in the good work.

And then again the third writer of your country, Nathaniel Hawthornef He continued the work so well begun by his two predecessors, and the sketches which he contributed to one of your leading magazines and afterward published "Our old Home," he struck the note that the people of America and Great Britain are members of one great family. When we go back we share the same great traditions ; we speak the same language ; we act and react to the same great ideals. No Englishman could have better written a description of intimate British life than the description which appeared in that book "Our Old Home."

Now, Nathaniel Hawthorne is a testimonial to the wisdom and foresight of your own government. They have not always looked about for a politican when there was to be discharged a delicate and difficult duty. They asked Nathaniel Hawthorne to be their counsel in Liverpool, and when he held that position he did a vast deal to bring those closer together who spoke the great Anglo-Saxon language.

And so I mention in passing a man like James Russell Lowell, who for five years was ambassador in London, who in his various books shows a clear sympathetic understanding of the spirit of our literature. Those who are in the great official position did much to knit closer together the two great Republics of the world.

I would only refer in passing to a more recent ambassador, who held that difficult position at the outbreak of the Great War, Mr. Walter Page. We can never be grateful enough to him when we read his book, when we see how clearly sympathetic he was from the very beginning. Long before you were able to enter the war with such triumphant success he had perceived our difficulties and perceived the justice of our cause.

To all these men, we, who wish to see these two great nations bound more closely together, we pay our debt of gratitude. They approached the problem from the point of view of the national end. They never ceased to be truly American when they became more and more sympathetically British. When we come still further to consider it from the great religious point of view, how many Christians have failed to carry out in fact the implications of the great thought ? "Have we not all one Father ? Hath not one God created us."

Through many sad weary periods of Christian history we see Christian sections warring against one another, seeking to destroy each other in the name and for the love of Almighty God and Father.

We see misunderstanding ; we see the bitterness of suspicion ; we see the active dislike shown not only in word but in deed. How far have they wandered from the Lord Christ that they present this sorry spectacle to the world ?

In the year 1869, speaking in Dublin to a large audience Mr. John Ruskin, took stock of the religious situation as it existed in those days, and in the work which was afterward published as "The Mystery of Life and Its Arts." He speaks in these following terms of what he saw with such bitterness of heart. The greatest of all the mysteries of life and the most sad and miserable is the failure of even the sincerest religion which is not daily founded on rationalism, helpful and effective action.

We have again and again to be brought back to the moral and spiritual implication of our great thought, and yet, time and time again men have envisaged the great Truth in clear intellectual terms.

This city of Chicago in the year 1893, had a great Columbus Exposition and the management conceived the idea of calling together in this city the first world parliament of religion. And men and women came from the most distant parts of the world. There was the pious Hindoo ; there were devout Confucianists ; there were men from distant Japan ; representatives of every religion, far and near, meet-

ing together in harmony and in friendship for seventeen days. And when that great parliament of religion had run its course, a great spiritual minded Hindoo summed up the result of it and the significance of it all. He said for once in history all religions have made their peace ; all nations have called each other brother, and their representatives have had seventeen days together and morning after morning have prayed together "Our Father, universal Father of all in Heaven."

That was done as recently as in the year 1893. Men who attended that conference were moved by the harmony, the great unity of the spirit which characterised these religiously minded people from every part of God's world.

For that coming together the study of comparative religions has paved the way.

It was easy in days of ignorance to divide the world into two realms—the realm of light where the Christian Gospel was known and preached, and the realm of darkness where the Gospel had not been preached. But when the sacred writings of the East were translated by open-minded scholars, when we were able to think of its great beauty, to know how men had been striving and seeking to find out God in every period of the world's history it was no longer possible to have that rough classification. We have learned to know each other in the realm of religion. And knowledge here is as in any other department of life, it gives human sympathy and human understanding which tends to the possibility of human co-operation.

Now, what was done in Chicago in 1893 was not undone by the World War, though that might seem to mark the very antithesis of the fraternity of humanity.

In 1910 I went personally in conference to act as mediator between the German and British peoples. I had taken out to Germany a party of sixty or seventy people, and my duty was to bring together the people of Great Britain and Germany in the most

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Women's League, Unity Guild, Laymen's League.

ANNUAL RALLY

LARNE, SATURDAY, JUNE 27th, 1925.

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friendly way. The last speech which I made on the continent was made in the Palm Garden in Frankfort, in the year 1910, and it was a speech made from my heart, for mutual understanding and mutual good will, although that great and good ideal seemed to have been beaten down to the dust with the out-break of the war. I took it up again with my earnest desire to carry that ideal and to stimulate it to the point of realisation.

I believe that the world needs security ; I believe that it needs even more world peace and general good will, and for my part, wherever I find people of any race or any religion responding to my overtures of Good-Will I am willing to meet them half-way.

The world needs co-operation as never before, and we need to envisage the need of it. In the light of the great and all comprehending Truth, " Have we not all one Father ? Hath not one God created us ? "

And when we envisage that thought, when we see it clearly in the light of our present-day problems, then we all take up our tasks again ; take them up as individuals ; take them up as members of communities ; take them up as citizens of the world, determined that so far as we are concerned we will never lay down that task until the kingdoms of this world have become the kingdoms of Our God and of Christ.

AMEN.

Annual Meeting Ulster Unitarian Christian Association.

The Ulster Unitarian Christian Association held its 49th Annual Meeting in the Central Hall, Rosemary Street, Belfast, on Monday, 18th May, with Rev. S. Evans Bowen, Moderator of the Non-Subscribing Presbyterian Church of Ireland, in the chair.

The annual report, which was submitted by Mr. C. J. M'Kisack, Hon. Secretary, stated that with a view to awakening greater interest on the part of some of the country congregations in the furtherance of the Association's work it had been arranged to hold deputational meetings in the autumn and winter.

Progress in Bangor.

The report remarked on the spirit of enthusiasm existing among the members of the newly-formed congregation at Bangor, and a steady progress was reported. The congregation had now joined the Bangor Presbytery, and was looking forward to having its own church building in the not very distant future. Already the congregation had received a donation of £500 from Dr. Gawn Orr, one of the staunchest members of that Association, and a member of the Committee for many years.

Mr. M'Kisack added that since the report had been drawn up by the Committee he regretted very much to learn of the death of Dr. Gawn Orr, a strong supporter of the Church.

Rev. G. J. Slipper, Hon. Treasurer, submitted the financial statement.

The adoption of the report and statement of accounts was moved by the Chairman, who said that it was largely due to that Association that the new congregation was formed in Bangor, and they hoped that the new Church, which would soon be built, would be in every way worthy of the denomination.

Mr. Bowman Malcolm seconded, and the resolution was passed.

A resolution to Rev. Leonard Hines for his eloquent and impressive sermons on behalf of the Association was passed on the proposal of Mrs. Blanche Hume, seconded by Mr. R. M. Laird.

Rev. Leonard Hines (Halifax) then delivered an interesting and rousing address on "An Adventurous Church," in the course of which he said he had been glad to enter into the realisation that in Ulster there was a community of people at one in main principles to the Church in England.

Proceeding, he said that, judged in the light of the passing years, the work and service of their forefathers was supremely a work of adventure.

They had handed on the torch, and they of the present day, had received a sacred and arduous commission.

They were called daily to religious enterprise, which could only be conceived of in the terms of adventure of all the ills which Churches suffered to-day the absence of the heroic spirit was the greatest.

He trusted the Association would foster that courageous and heroic spirit, which the world demanded from the Church to-day—a demand which Churches, largely by reason of their institutional selfishness, their complaceny, their unwillingness for self-denial, were not answering.

He would advocate a spirit of adventurous disciplineship, but before they achieved that some barriers would have to be broken down.

The Barriers.

The first was the barrier of habit. Christianity was, to many, nothing more than a mere formality. It had become one of life's decent conventions.

A second barrier was indifference, perhaps the greatest obstacle. Many of their people were not keen upon the things that mattered, but only on trivialities.

Another barrier was pessimism, which was bred in the Churches in a most subtle way. That was the spirit which said : " We have always been a small, feeble, folk, and we always will be." Further, they must overcome indefiniteness, and tell men and women what they believed.

On the motion of Miss Eileen Andrews, seconded by Rev. J. Glynne Davies, the office-bearers and Committee were reappointed, Mr. R. M. Laird being elected to the Committee in place of the late Mr. A. Spence.

Rev. P. Godding moved, and Mr. Harold Thomas seconded, a resolution expressing adherence to the principles and objects of the Association. The motion was passed unanimously.

During the evening songs were sung by Rev. J. G. Davies and Miss Elsie Curran.

Temperance Notes.

The Blue Book (continued).—Remember we are but repeating what the State experts are writing about Alcohol on the human body. These are men of science who write. Last month we briefly told the effect of alcohol on nerve and other centres. This time the effect of alcohol on the body" **Strength and Power to Work.** The Board of Education's Official Syllabus says " The drinking of beer, wine, and spirits tends to weaken the muscles of the heart and of the body generally, and so diminishes the power and capacity to work." Of course it gives various examples all going to show that men who drink alcohol are able to do **less** work than those who abstain. Athletes, etc., when training for boxing, racing or other sports, usually avoid alcohol because they know the harmful effect it may have upon their strength and endurance. Here is a definite illustration—

" On the G.N. Railway, there was a celebrated gang of navvies who did more work in a day than any other gang on the line, and always left off work an hour or an hour and a half earlier than any other men. Every navvy in this powerful gang was a teetotaller. Muscular fatigue following severe exertion is far less readily recovered from if alcohol is taken during the work or exertion, and the recuperative powers of those who regularly take too much drink are greatly lessened."

Probably we all know it. And the greatest physical achievements in the world have been done by total abstainers.

The Panama Canal was built by teetotallers, **the work could not be carried out until alcohol had been cleared out of the way.** This was also proved in the munition factories during the Great War.

Alcohol driving out Wet and Cold. The syllabus goes on to say—

"Alcohol lowers the resistance of the body to disease—that is to say a person who habitually drinks alcoholic beverages is more likely to contract illness than one who does not." And it adds—

"Wounds, sores, and cuts heal less rapidly in a person who takes beer and spirits than in one who does not, and such a person is more likely to suffer from blood poisoning."

Alcohol to keep us warm.—And now a final quotation, especially for those who take alcohol when cold and wet 'to keep them warm'—

"Alcohol produces a general flushing of the surface of the skin throgugh its action in leading to the dilation of the blood vessels of the skin, and to that extent it causes a fall in the temperature, and also, by relieving the unpleasant sensation of feeling cold, it prevents the warming, to which this feeling would otherwise have given rise, from reaching the heat regulating centre, and consequently the involuntary and voluntary muscular responses to that warning fail to be evoked."

Now all this testimony (and ofcourse these are but brief extracts), you must remember are based on scientific evidence, and coming as it does from such an impartial source, **proves beyond doubt** that alcohol (as a beverage) is the enemy, and not the friend of man. All who wish to be in perfect health should leave alcohol alone. All who wish to see the world better, or his country better, or his town better, and his own village, should do all he can to make these things known and to educate the people to want Prohibition.

P.G.

(Owing to pressure of space, we have been obliged to hold over History of Irish Presbyterianism until our July Issue).

The Founding of Grey Abbey.

(County Down.)

Fierce terror of the tempest fills the night,
And cries of anguish rend the unheeding sky;
No vision of dear land to bless their sight,
And there is nothing left them but to die.
"Affreca! bride of John de Courcy brave,
And daughter of the Isle of Man's bold king,
Lift up thy soul above our watery grave,
To thy faith's prayer our weaker hearts shall cling.
And she who is the bright Star of the sea,
Will beg her Son once more a storm to still"
Sudden! a glorious Angel did they see,
Who thus proclaimed to them the Heavenly will:
"O lady! you who prayed to Heaven's Queen
The ship in safety now shall reach her goal,
And there mid beauteous trees and grasses green,
Raise thou a glorious refuge for man's soul.
A lovely House of God, a Abbey Grey,
Shall lift its witness to the pitying sky,
To preach the *Yoke of God in man's best stay
To sing His love, who for our sakes did die."
And so Grey Abbey rose in Heaven's sight,
And ever blessed shall its records be,
That He, who saved them on that awful night,
Yet saves in life and death, on land and sea.

Greyabbey. *Alberta V. Montgomery.*

*The Abbey was called "Jugo Dei.'
Jugo=Yoga=Yoke.

Obituary.

MISS MINNA DINSMORE.

We regret to record the death of Miss Minna Dinsmore, youngest daughter of the late Mr. and Mrs. Robert Dinsmore. The sad event occurred at her brother's residence Black Bush, near Glenarm, on Thursday, 9th April. A devoted member of the Glenarm Congregation, Miss Dinsmore evinced a deep interest in everything pertaining to its welfare. For some years she was a member of

the Choir, and also sang at gatherings of a social nature. Of a bright and cheerful disposition, Miss Dinsmore endeared herself to a wide circle of friends and acquaintances. The funeral, which was largely attended by members of all denominations in the district, took place on Saturday afternoon, 11th April. Prior to the interment in the old Meeting House Green, her minister conducted a short service in the house, and also in the Meeting House, where the hymn was sung—"Another from our band is gone." At the close of the service, Mrs. R. N. Green, who presided at the organ, played the "Dead March in Saul." We tender sincere sympathy to the relatives in their bereavement.

Reports.

Belfast : York Street.—The past few weeks in this congregation have been marked by considerable activity and steady progress. New members continue to come in, and the aim of having every person over sixteen connected with the congregation contributing to its support has been almost realised. The names of those who for some period have taken no interest in the church are omitted from the lists. The result is that the congregation is in a most healthy condition. The most outstanding events of the past two months have been the visits of Dr. Dodson and Dr. Snow. Mid-week services were held and there were good congregations, followed by receptions and the giving of souvenirs to the visitors. The Church Guild started some three months ago has held meetings every Saturday night, when, in addition to tea and games, debates have been held and lectures given. University students have taken a prominent part in these proceedings. The half-yearly Communion Service was held on Sunday, April 26th. The attendance was the best which we have yet had and the fact that so many of

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our new members came forward and expressed themselves as delighted with the simple service was a source of much gratification. Sunday, May 3rd, the first congregational visit of the year took place. Over a hundred members proceeded to Ballycarry, where Rev. W. G. Marsden preached. Tea was afterwards provided by the kindness of the Ballycarry congregation, and after visiting various places of interest near by, the party returned to the City and their own evening service. There was a record congregation. On Saturday, 9th May, a number of our young people on a picnic to Scrabo, organised an impromptu service in our new church in Newtownards, in which we were joined by several members of that Congregation. The work of further improving our Meeting House, has now commenced and will occupy the minister and his fellow workers during the summer months, while a local play is being produced to defray expenses.

* *

Belfast : First Church.—On Tuesday evening, 5th May, a meeting to welcome back again the Rev. Dr. Dodson, to Belfast, was held in the large room of the Central Hall, and so liberal had been the response to invitations that the Hall was crowded almost to its capacity. Friends were present not only from Belfast and its neighbourhood, but from remote places in the two Counties, Antrim and Down. Enthusiasm was the characteristic note of the evening. As one moved about during the preliminaries, when light refreshments were served, it was very interesting to note how old friends foregathering from various parts had grouped themselves together and were busy as bees crowding as much as they could of the reminiscence of the good old times into the all-too short time at their disposal. After an enjoyable tea and conversazione, Mr. Bowman Malcolm was called to the chair and in a brief but happy speech introduced the proceedings stating that the reason of their gathering was to welcome Dr. Dodson back amongst them and to tell him how delighted they were to see him. The delight was signified on the part of the audience by hearty applause. But, as if speech and applause were together insufficient to express the real feeling entertained for the guest, Mrs. Rossington appeared upon the platform armed with a handsome looking Irish blackthorn walking-stick, and this in a few words admirably appropriate to the occasion she presented to the Rev. Dr. Dodson on behalf of the congregation and hoped it would remind him in days to come of the happy times they had spent in Belfast and of the many good friends he had made there. Dr. Dodson rose to respond and was accorded a fine reception. It was a great responsibility he said to represent the American Unitarian Association in this country and before leaving home he had made every preparation he could think of to meet any contingency that might arise. But here was a situation he had not provided for, and he hardly knew what to say. Contemplating the stick for a moment, he asked himself the question. How should he wear it, and what influence would it have on his character ? And from this question he derived a delightful speech which bubbled over with funny stories all told in that inimitable American fashion, which never fails to charm the Britisher. Returning thanks for the gift and the friendly spirit which prompted it, he was always afraid he said of making mistakes, but it appeared to him that the only things he had made in Belfast were friends. A short musical and elocutionary programme followed and if brief it was nevertheless of the very best. Miss L. V. Gordon, L.R.A.M., accompanied by Miss V. E. Curran, sang—" Oh ! my heart is weary," and other songs ; and Miss V. E. Curran, accompanied by Mr. Ivan M'Crum, sang—" The Cuckoo," and other songs. The present writer did

not always catch the titles of songs and can only say that the audience were given a rare treat of vocal music, which it was not slow to appreciate. The elocutionary art found its representative in Miss Eileen Miller who recited "Little Miss Muffet sat on a tuffet, eating curds and whey." First it was rendered as an Englishwoman would say it, then as a Frenchwoman would say it, then as a Cockney would say it, and finally as Uncle Sam would say it. The last rendering must have amused Dr. Dodson hugely. It was learned afterwards quite as a secret that Miss Miller had just returned from the Ballymena Feis where she had won in competition, First Prize (Medal) for recitation. The official programme having reached an end, the Chairman called upon Dr. Dodson to pronounce the benediction and thus ended a very pleasant evening.

* *

Clough.—There has been a great deal of activity in connection with temperance work during the winter months in this district. It was a common cause, to which all the churches gave wholehearted support, and which proved a great success. The lectures and miscellaneous programmes attracted the people, who attended in their hundreds. Our church did its share and provided its quota in turn. The speaker we chose was the Rev. J. J. Magill, B.A., Rademon, who made a deep impression. The names of Misses Vera Nelson ; M. Huddlestone ; L. Robinson and Rev. J. D. Davies, appeared more than once on the programmes. The latter acted as Honorary Secretary. At the annual Sunday School Social, there was a large attendance of juveniles and it was gratifying to see that the number of prizes showed a considerable increase. The ladies of the Congregation were responsible for the refreshments. Mrs. Hay, Mrs. Moffett and Miss Russell, etc., served the tea. After clearing the tables the Minister gave a lecture on "Canada" with magic lantern views, which interested both old and young. The function closed with the benediction. On March 16th, there was a meeting of members and friends at Annadorn, to bid Mr. and Mrs. J. H. M'Cammon, Nutgrove, good-bye. After tea, Mr. Hugh Donnan, elder, on behalf of the subscribers, presented them with a wallet of Treasury notes and expressed the best wishes of all for their success and happiness in Canada. Mr. M'Cammon suitably responded, thanking all for their surprise gift. Speeches and musical items followed. Dr. Porter, Crossgar, made an excellent chairman.

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Greyabbey.—Through bright sunshine tempered by a keen bracing wind the Rev. Sydney B. Snow, D.D., of Montreal was motored on Sunday afternoon, 19th April, to conduct a special service at 3-30 o'clock, in the Greyabbey Church. He expressed himself as specially pleased to come on account of having met the son of our esteemed minister in America. The church was quite full, and the brilliant discourse was listened to with rapt attention, the preacher's robust personality making a great impression. The Collection on behalf of the Church Renovation Fund realised upwards of £70.

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Holywood—The Children's May Sunday Flower Services were held on May 3rd. The Sunday School scholars brought bunches of flowers to the Church, which were afterwards sent to the Children's Hospital, Belfast. They also made a collection for the Sunday School Cot at the Hospital, which amounted to £1 13s. 6d. A Jumble Sale, organised by the Ladies' Sewing Circle, realised nearly £10 for the Church funds. The annual collection for the Sunday School

amounted to £6. The Tennis Club in connection with the Church Guild has begun its third season, and its members are patiently (or otherwise) waiting for fine weather.

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Larne.—On May 6th, we were favoured with a visit all too brief from Dr. Dodson. The evening was fine and a large Congregation assembled, our own people being reinforced with contingents from Cairncastle and Ballyclare, as well as quite a large number of our orthodox friends from Larne. In the opening passages of his Address, Dr. Dodson referred to the friendship existing between the two nations and the affectionate warmth with which he had been received on this side of the Atlantic, and expressed the hope that the two nations practically one in ideals, religious and political, might yet form constituents in a Mighty Empire on which the sun never sets. He pointed out that each Denomination had its right wing as well as its left—the latter in every church now operating, as what is called Modernism —the left wing much to the front as Fundamentalism. It may be added that no church has escaped the touch of Modernism, and even Catholics who once held that, outside their Church there was no salvation and therefore persecuted to the death by burning, the best and noblest of the land—now trust the " larger hope that good shall fall at last far off at last to *all*," or some at least [See Dean Grierson's Address, " News-Letter," May 18th— God revealed not only in the glories of external nature but in the personality of Him whom Dr. Martineau terms " the crown and flower of humanity."] Religion as well as science had advanced since Cranmer, Ridley and Latimer and other Bishops, Clergy, ladies and children were led out to die amid the flames. Dr. Dodson lately stood where the first three perished in the flames (a large cross in the Street marks the spot) at Oxford. Fundamentalism is in more or less terms of severity—the Gospel proclaimed by fanatics as Nicholson—Ruin by the Fall, Redemption by the Blood and sufferings endured by Jesus—Conversion—the hysteria induced by fear —followed by calmness and sanity, etc., etc. Conversion without which we shall all doubtless perish. Yet Modernism has touched many Congregations so that our enthusiast bemoans that there are " bloodless Presbyterians and bloodless Methodists," etc. Dr. Dodson however, as he looks at the Churches discovers a lack of enthusiasm and asks where are the young people—yet, he is of opinion that if Fundamentalism wins, there will be secession of more than 2,000 congregations to form a new Liberal Church across the Atlantic.

At the conclusion of the Service, Dr. Dodson was hospitably entertained in the Schoolroom, a large number of friends of the congregation and other congregations joining

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Mountpottinger.—On April 29th, the Annual Jumble Sale took place, it being arranged that this year the proceeds should be divided between the Sunday School and the Women's League Branch. It is therefore good to know that there was a speedy clearance of the articles displayed with a satisfactory financial return. With regret we have to record the serious illness of Mr. James Orr, senior, one of our oldest members who when in his normal health sets a splendid example to his juniors by regular attendance at Morning Service, although he resides at some considerable distance from the Church. It is our earnest hope that he may be out and about again before long.

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